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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—LAST Lord's day evening, about 50 persons were received into the Methodist Episcopal Church of Bombay, at the Falkland Road Hall, by Rev. Wm. Taylor. These had all accomplished their probation of six months and been recommended by their respective class-leaders; with the exception of one or two who were received on certificate from other churches. Among the number received on profession of their faith were Mr. Nowrojee Cursetjee Bunshaw, a Parsee, and three Hindoos, viz: Mr. Krishna Choi, Mr. Trimbuk Canaren and Mr. Appa Canaren. On the following evening, Monday, the quarterly love-feast was held in the same place, after the celebration of the Lord's Supper. There were upwards of 150 communicants, and many others present. On Tuesday evening, New Year's Eve, there was a watch-night meeting from 8½ o'clock till midnight. About 200 were present, and the services were of a hallowed and most interesting character. On these three occasions there were nine seekers, almost all of whom professed to find the Lord. The new year found the assembly on their knees engaged in a united act of consecration to God. A place of worship in the Fort, for the convenience of members living in the Fort and its neighbourhood and in Small Colaba, will be opened to-morrow, and henceforth it is proposed to have services every Lord's day at 11 A.M. and 6 P.M. in the hall of a new building just erected at Bennett's old corner, Forbes Street.

—THE Rev. Wm. Taylor has left for Poona, from whence he expects to proceed early next week to Calcutta, to engage in evangelistic work. He will probably be absent from Bombay three months.

—THERE is something we never could understand, though we have tried our best to do it, and that is why Sunday work in addition to Saturday work should be needed to bring out a paper on Monday morning, when one day's work suffices to bring out a paper on every other day of the week. There are 24 secular hours in which to print Monday's paper, just as there are 24 secular hours to print Tuesday's paper. All that is necessary we suppose is that the Lord's Day should really be regarded as His day and not ours, and that we should regard it as no more to be embezzled than the property of our neighbour. Almost all the work of producing a daily paper is accomplished by midnight; a small force comparatively is needed to do the remainder. We were a little startled by having the *Indian Statesman* handed us last Sunday, and to find it bearing the date of Sunday; in fact, we declined receiving it; we wanted time to think over the matter. The Editor of the *Statesman* says that he has made the change for the sake of avoiding Sunday work, and in the interests of the Christian Sabbath! We believe that he has made a mistake. Please let us have one day without a newspaper, one in which we can occupy ourselves with news of another world. We earnestly hope that the energetic Editor of the *Statesman* will reconsider the matter and see it in a different light.

—WE hope to complete our reply to the *Hindu Reformer* next week by a notice of the doctrine of Christ's Divinity. We are sorry that the *Reformer* should have ceased to appear with the last year.

—THE following references to the death of Sir Donald McLeod, are most impressive:

"The whole community has been painfully moved by the frightful accident to Sir Donald McLeod. It was shown at the inquest that he came down the stairs to the platform of the Gloucester Road Station on the Metropolitan Railway as a train was moving off, and in trying to enter a carriage slipped below."

"The very rashness, if such it was, which hurried him to destruction, seems to have arisen from his eagerness to appear in good time at a meeting in the city for the purpose of aiding Christian vernacular education in the East. His last words were expressive of joy, thanks, and praise at being about to change a world of sin and sorrow for one of rest and happiness. It was a sublime instance of a violent death causing a perfectly painless, and a peaceful, quiet, and prepared passage from this life to the rest."

"Perhaps the most striking tribute to his character is contained in a brief remark made recently by a native gentleman—that 'if all Christians were like Sir Donald McLeod there would be no Mahomedans or Hindoos.'"

We beg to draw the attention of our Native friends to the dying testimony of one whose life so distinctly commended itself to them for its loyalty to truth. Death was not death to him. Though there was much about his position to make life desirable, according to the ordinary judgment of men, and though death came to him in a violent form and with much suddenness, yet it found him not only prepared but joyful, exultant at the prospects that opened before him. What was the ground of his confidence? Was it his own good life? The purity of his heart? His unblemished reputation? Nothing of all this. His confidence was in Christ, the Saviour of sinners, and he gave to Christ the sole glory of all that he had been enabled to do that was pleasing to God. The fact that Sir Donald was on his way to attend a meeting of the Christian Vernacular Education Society for India, at the moment that he was met by the event that took him away, reminds us of a distinguished Madras officer, General Clarke, who was on his way to attend a meeting of the Church Missionary Society a few years ago, when the hand of death was laid upon him so suddenly that he had to sit down upon some steps and there breathed his last.

—IT is astonishing how many of the positions assumed and arguments advanced by those who wished to disparage the authority of the Scriptures, have been shown to be erroneous by the scientific discoveries of the 19th century. The art of deciphering the cuneiform inscriptions has been so far mastered that we are now acquainted with the purport of many of these Assyrian records. The records themselves were made about six centuries before Christ, but they give us revelations of a far higher antiquity, being copies of the original tablets then fading away with age. We have at length an account of one of the earliest events recorded in the Bible, the first portion of the book of Genesis, for which the Assyrian tablets have yet furnished corroborative testimony; namely, an account of the Deluge, corresponding in many particulars with the account in Genesis vi.—viii. A brief notice of this will be found in our Epitome.

—THE friends of the Rev. Baba Padamanji sympathize much with him in the bereavement sustained by him in the death of his wife, who 'slept very gently in Jesus' on the 14th ultimo. Perhaps we may be pardoned for making an extract from his letter:

"Her sufferings were very long and severe, yet she never complained of them, but always said that the Lord was purifying her by means of them. The day before her death, she knew that her end was drawing near, and she arranged some little household matters, and committed her children to the keeping of the Lord, to me and to her eldest sister. On the day of her death she would not allow her mother to pray for her recovery. She wished to be with the Lord, and directed her little boy aged 8 years to pray to the Lord to do according to His will. A short struggle, lasting perhaps half a minute, with the last enemy, and she was in the world of spirits. During her sickness she preached Christ to some of her visitors, and although she was very reserved in religious matters, her faith in the Saviour was sincere and strong."

—WE regret that we did not receive the *Indian Statesman's Manual and Calendar* for 1873, in time to notice it in our last issue. It is a very portable volume considering that it contains 800 pp. It contains, we suppose, everything that a book of this kind is expected to contain. It is very handsomely printed. We know nothing more bewildering than to attempt to describe the contents of one of these Calendars. We do not suppose that every particular statement in it is accurate; for much of it is on trust; and official documents are not always reliable. With regard to the population of India, we seem to be very much at sea. On page 380 is a table of populations, resting on parliamentary returns; but the populations of Madras and Bengal are in this table vastly below what they have been shown to be by more recent returns. On turning however to p. 411 of the Calendar we find that these recent returns are embodied and the more correct information given.

—WE understand that no less than 18 candidates for Matriculation from the Free Church Mission School, Nagpoor, were successful at the recent examination held by the Calcutta University. Of these 1 passed in the 1st class, 11 in the 2nd, and 6 in the 3rd.

ARCHIVES OF MUMBAI

—In connection with the Invitation to United Prayer issued by the Evangelical Alliance, we are requested to intimate that there will be united prayer-meetings on Tuesday the 7th instant, at 6 P.M., and on Thursday the 9th, at 6 P.M., at the Rev. T. K. Weatherhead's, adjoining the Girgaum Mission Church. There are numerous prayer-meetings held weekly in various parts of Bombay, in which there will doubtless be next week a recollection of the Invitation above referred to. Notices of these will given in the different churches to-morrow.

The Rev. Dr. Littledale (as quoted by the *Indian Statesman*) says that "our Anglican Missions are the miserable failure that they are" because "the teaching offered is not in the least like that of the successful apostles of earlier times." Without now discussing the question of miserable failure, we ask who are "the successful apostles of earlier times" referred to? Dr. Littledale replies, "the men who converted the invaders of the Empire in the 5th and 6th centuries, and won Russia and Scandinavia to the Gospel even in the dark tenth century"! These men were Roman Catholic and Greek missionaries, and their whole procedure offers the greatest possible contrast to the preaching and the spirit and the methods of Christ's apostles. These were the men that established the supremacy of Rome in Britain. But a careful study of history shows that the Gospel had been for centuries in Britain, and that myriads of Britons had professed it in its simplicity and power from generation to generation before the sixth century, and that the work inaugurated by the first Archbishop of Canterbury, was just the work of substituting the supremacy of the Church of Rome for that of the Bible, except as regards the change wrought in the still heathen Saxons. In like manner it is a common thing to attribute the Reformation in England to Henry the Eighth, whereas the Gospel had already made its way to the heart of the people, and was embraced in its simplicity by multitudes all over the country.

The Bombay Guardian.

SATURDAY, JANUARY 4, 1873.

1872 AND BOMBAY.

The year 1872 is altogether the most memorable of all that have a place in the annals of Bombay. We are of course looking at matters from a celestial point of view. The angels of heaven behold with deepest interest, not the great political events that seem to men supremely important, but those that are connected with the progress of Christ's kingdom; there is joy in their presence over one sinner that repenteth. A good many sinners have been brought to repentance in Bombay the last year, and have been enabled to bring forth fruits meet for repentance. Several hundreds have passed from death unto life, and are now witnessing for Christ, in word and deed, and consecrating themselves to the work of winning their fellow-men from the bondage of sin. There never was any work more opposed than this has been, or more tried by the indifference of those who might naturally have been expected to greet it with delight; nor have we ever had men more bitterly and outrageously spoken against than those who have been prominent in this movement. It was abundantly predicted that the flock that was being gathered would be soon abandoned and scattered; that the excitement would die out, the enthusiasm pass away; that there would be a reaction; instead of the work's seeing the end of 1872, 1872 was to see the end of the work. Up to the present time, the presence of God has been more and more manifest in connection with it. It is not a mere church, in the ordinary sense, that has been gathered; it is an evangelistic body, a self-sustaining Mission planted in the midst of the heathen, and aiming at the conversion of the heathen. Six ordained preachers are now connected with it; unsalaried men; prepared to live humbly and economically, and to trust in the great Head of the Church for the supply of all their needs. But these are simply leaders of the people; not substitutes or proxies, doing the work for the whole; but seeking to show to every man and every woman his and her particular work, and the means of doing it.

It may be well to pass in review the characteristic features of the work which has resulted in the raising up of this church.

I. The requirements of God have been set forth with great fidelity. The law has been exhibited in its length and breadth and in its application to the heart. The Bible standard has been brought to bear upon the conscience with great power, and men have been made to see the exceeding sinfulness of sin.

II. The requirements of the Gospel have been very faithfully set forth. Christ tells us that except a man forsake all that he hath he cannot be his disciple; to follow him, a man must take up his cross; must place his property, life, reputation, all he has and is, at the disposition of Christ. It has been distinctly insisted upon that no man can be saved without receiving Christ, and cannot receive Christ without receiving him in all his offices, as Saviour, Physician, Friend and Lord, without, in fact, an entire submission and surrender. It is one thing to receive a Christ who is willing to divide with the world his rule over the heart of the believer; and another to receive a Christ who is perfectly uncompromising, and insists upon having absolute and undivided supremacy over the heart.

III. The grace of the Lord Jesus Christ has been proclaimed in great fulness. The sinner who consents to abandon all sin and receive Christ as his Saviour and Lord, has been made to see that Christ is really and truly available just at that point and that moment; he may at once receive the gift of eternal life in Christ and rejoice in the assurance of forgiveness, and in the assurance that help divine will be his, all the way along, to resist temptation and do the will of God.

IV. The seeker is taught that inasmuch as his own heart may deceive him as to the completeness of his surrender, and as to the reality of his faith, he must get from God himself the token that his sins are forgiven, must receive the witnessing Spirit to notify him that he is a child of God. This does not come before faith; does not come as the ground of faith; but as God's response to faith. Upon the sinner is laid the obligation of men. "After three years no addition has been made to our little band of Missionary clergy." This is a very suggestive fact and contrasts remarkably with the [illegible]

ing to receive Christ as Lord and Saviour there is nothing in the world to hinder him from believing. Faith is just reception; salvation is the reception of the Saviour *as he is offered*; and when Christ comes to the heart he lets the heart know it. The seeker has been taught to get the assurance of his acceptance from Christ himself, and not to be satisfied with anything less than this.

V. Assurance has been set forth as the privilege of the believer; but he has been taught that unless he maintains his consecration intact, he cannot retain this assurance.

In addition to these leading characteristics we should add that the awakened are invited and exhorted to manifest publicly their desire to seek Christ. Just at this point there has been very great resistance, and all sorts of reasons have been adduced to show the impropriety of asking this; but we have not heard of any one who after thus publicly avowing his desire to find Christ, and having found him, has looked upon the public act as an impropriety. In order to come to Christ a man must break with the world, and there is ordinarily no better way of doing it than this; having overcome this barrier, a man finds himself wonderfully aided to make whatever remains of surrender.

But this clashes very much with the decorum and severity of the usual services in our churches. Well, that shows that our services are not the best adapted to save sinners. In fact the services of our churches have been chiefly arranged with a view to the edification of church members. Be this as it may, it is folly in us to sacrifice the higher to the lower, the life to the form, *Christ to Christianity*.

The course of the *Guardian* in giving its hearty and constant sympathy to this work, has not met with the approval of all its readers. Some of them have plainly intimated their displeasure. It has been a grief to us, to be obliged to forfeit the favourable opinion of some of our friends in this way; but we have not felt at liberty to do otherwise than help in this work, and we believe all who love the Lord Jesus in sincerity will eventually see that we could not do otherwise.

THE BISHOP OF BOMBAY ON INDIAN MISSIONS.

We beg to return our thanks for a copy of the Letter on Indian Missions addressed to His Grace the Archbishop of Canterbury by Henry Alexander Douglas, D.D., Bishop of Bombay. In this letter Bishop Douglas refers to the letter addressed by him in 1869 to the S. P. G. Committee, in which was indicated a plan for an enlarged mission work in this Presidency. Our readers may remember that the proposition was to occupy some of the chief European stations in the Deccan, with two or three missionaries at each place, and that the stations named happened to be those where missions of other societies had long been planted, while extensive regions, with vast populations, were lying unoccupied in the Presidency. The Bishop mentions that the S. P. G. immediately granted £3,000 (a sum about equal to the Bishop's salary for a whole year) for the commencement of the work. The plan has however not been carried out for want

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ready noticed in our columns, that a solitary evangelist labouring in Bombay has been joined by three men from America and others raised up on the spot, for whose support there is no pecuniary guarantee whatever, no other guarantee than that furnished by the promises of Christ and the zeal of those who have lately found the Saviour in this city. The Bishop lifts up his voice in the ears of his fellow-churchmen, that through their prayers, labours, gifts, and, above all, self-oblation, something may be done in this matter; he appeals even to 'the Church in Scotland,' and crossing the Atlantic invites 'our sister Church' in America, "to consider that, while other Christian Associations of the United States have taken up the work of Indian Missions with an earnestness which makes the term American Missionary a household word throughout the land, that Church *which lays especial claim to the character of Apostolic* has yet to put in its first appearance on that field which more than any other at the present time clamorously calls out for Apostolic labourers." Now, we have not the slightest desire to give pain to anybody, but it seems to us that there is something bordering on the absurd in the words we have ventured to italicize, taken in conjunction with the statement made. A Church lays especial claim to the character of Apostolic, and yet lags behind all other churches in the most important evidence of Apostolicity. The writer of this was at the time of his conversion in the habit of attending the services of the Episcopal Church above referred to, in New York, though his conversion had no connection with the ministrations of that church; he hardly knew at the time any other churches; but when the desire to preach Christ among the unevangelized sprang up in his heart, he quickly became aware of the fact stated above, namely that "the Church which laid especial claims to the character of Apostolic," had far less of the spirit of the Apostles than other churches had, and this more than anything else led him to join another church. He remembers particularly, as having greatly contributed to his disillusion, letters written by Bishop Southgate from Constantinople, on the subject of Missions, so surprisingly different in spirit and aim from the words and works of Christ's Apostles, that he felt instinctively warned away. The Episcopal Church of America has now a number of foreign Missions, and has in her communion many admirable men, many whole-hearted servants of the Lord Jesus Christ; but it is high time that we should cease from vilifying the Apostles by trying to identify them exclusively with organizations that are, *as organizations*, not remarkable for an apostolic spirit.

The Bishop is very severe in his remarks upon the Church of England for her failure to appreciate the providential call which God is addressing to her, and for her guilty supineness with regard to the unevangelized masses of this country. It may be that the Bishop attaches an overweening importance to what is done by the Church of England through the Propagation Society, overlooking what is done by the Church Missionary Society. The latter Society has indeed (if we mistake not) an aim very different from that which the Bishop has at heart. It is not seeking to propagate the Church, but to spread the Gospel; and its principles forbid it to establish Missions where the missionaries of other Societies are at all overtaking the work, or bid fair to do it.

This letter is written with great earnestness, and contains many eloquent passages; there can be no question regarding the Bishop's zeal for that which he believes to be the thing most desirable for India; but it is impossible for us to agree with him in his conception of what is chiefly needed.

We give the following extract from this Letter. After speaking of the planting of the Colonial Church, the Bishop says:

"Yet now, when we might have thought that the Church, like a giant refreshed by the excitement and satisfaction of the great work which has been done, would have girded itself to fresh labours, and, saying, 'I have supplied the more pressing needs of my own children, and of the regions which they have occupied as colonists,' would have looked around and afar, and asked, 'On what new field can I find room for the exercise of my growing strength? Where can I now anew go forth conquering and to conquer?' we see no signs of this continued and expanding vitality. It really seems as if a lethargy was creeping over those young and stalwart limbs, and as if the giant, instead of seeking fresh Philistines to vanquish, was disposed rather to lie down in soft inglorious repose. At any rate, 180 millions of unbelieving souls, conquered by the prowess of Great Britain, and held in subjection by an iron hand, which will never relax its grasp till the arm of Great Britain, as a power among the nations of the earth, drops in paralysis, awaken in the Church of the nation no strong thrill of sympathetic interest. Nothing has as yet been done to prove that the Church is even disposed to arouse itself to strenuous and hero-like exertions. Eyes were opened for a short space when the mutiny shocked the nation by revealing the cruelty and intense malignity of evil which lay, ready to explode, beneath the thin surface of a quiescent servility. Samson rose up and shook his conscience for a moment. But now it would almost seem that Samson has lain down *again*."

We must also make room for the following earnest appeal:

"But again, let me ask, what are your hearts doing? Those millions, 180 millions—for I cannot too often remind you that we have here to answer for about a fifth portion of the earth's inhabitants—men like yourselves, in whom the blood of Adam runs, where are your hearts, when your eyes fall on them, and see them at the foot of your armies, and governed by your own sons, brothers, countrymen? Soldiers flow into the country, and give up their lives in war to duty when it calls them, and even in peace to the more terrible demands of a climate which wears them out, and to disease, which occasionally breaks out in fierceness, and cuts them off by tens and hundreds in a day. Civilians flow in also, eager for employment, until now the stream is checked because it is superabounding. Merchants and men of business add themselves to the gathering waters, peopling the Presidential towns, and directing the whole course of trade, which in remote corners of the land feels everywhere their presiding influence. Barristers and solicitors succeed, and reap from a litigious people harvests of gold, which, after a few years of strenuous work, they carry back with them to their native soil, there in comfort and in rest to end their days. Engineers and artisans follow on the track of the Railroad, the Steamboat, and the Telegraph, making locomotion easy, and distributing with swiftness and precision the produce which the land yields, and the intelligence which interests all nations. We rule the land; upon the whole unselfishly and wisely. We restrain throughout the land such evil as an honest love of right and truth can put down, by instruments far from perfect, but the best which the land furnishes. We diffuse intelligence by education, the best among us thinking that such light as intellect alone can give is better than none, and hoping that a time may come when that better light of conscience and the heart, which the true God only can bestow, may be added to it. And we cover the land with a coating of Western civilization, spreading rapidly and carrying far and wide obvious advantages. But when we look for the presence of those profounder influences, which by giving new hearts can alone communicate real and intrinsic vitality, when we look for the Church of Christ and her servants, coming with the grace of God, and with the life, the power, the sacrifice, the knowledge, which might bring down the fire of heaven, and add to this man of Western clay, and to all his works, that Divine Essence which alone can give virtue and value to them, then, alas, this stream, hitherto so ample that it needs to be determinedly checked rather than stimulated in its flow, changes into faint dribble scarcely to be discerned, and now of late the few drops which before rather trickled than ran seem ceasing. Where, then, I have a right to ask the whole Church, where is your heart? These countless multitudes, what are they? Are they things to be ruled? to be used as a camp of active exercise for your armies? to provide for your sons that livelihood which your little island cannot yield them? to make cotton for your Lancashire manufactories and to consume your piece-goods? to be made money of? to have the cream of their productions skimmed from them and carried home? Is this all? Is this what a fifth of the people of the earth was made for? And, when it comes to that balancing of productions of which even commerce makes so much, and to a case of exchange, in which you can give them far more than you receive, treasures beyond all estimation, the gifts of heaven in return for the productions of earth, are they to be 'things' still? a school for your soldiers? a provision for your children? feeders for your commerce? not souls, each one of whom is loved by our Father Who is in Heaven, and for whom Christ upon the cross shed, drop by drop, the blood of the Son of God? It cannot be that such indifference can long continue."

Yet it seems likely that these appeals will have little power to countervail the absorbing interest which the question of continued Establishment is likely to command in England for many days to come. The Bishop of Bombay rightly regards the Conversion of India as a more difficult work than that of the Roman Empire and the Barbarians of Europe.

"Here, therefore, the range of mountains which faith in Christ is to remove are not mountains only, but mountains with roots piercing so deeply into the very heart of the earth, and the whole so perfectly compacted together, that little short of a convulsion shaking the earth itself can tear them up and plant them in the sea. It is not numbers only which have to be moved. It is numbers in a state of iron-bound coherence and solidity, the iron of caste having so entered into the soul of society, and so clamping it together, that nothing short of an explosive force, strong enough to rend the rocks and break the mountains into pieces, can make an inlet large enough to admit the kingdom of Christ."

We reserve for a subsequent notice the remaining half of the Bishop's letter.

THE ALLAHABAD CONFERENCE.

Through the kindness of friends present at the Conference, we are enabled to present our readers with the following notices, bringing down the proceedings to Saturday night last:

Allahabad, Christmas Day. The general Missionary Conference is to begin its work to-morrow.

The long programme has already appeared in the columns of the *Guardian*; and both from the varied character of the subjects to be taken up, and from the experience and ability of those who are to discuss them, we may well, under God, look for much good to arise from this great gathering of Indian missionaries.

In going to the Conference, we met with a gentleman in the train who is in the Public Works Department. It was interesting to a missionary to hear how this man regarded the Conference. He thought it a most excellent plan, and said that in Government Departments if the heads would only have general meetings with their subordinates and discuss the various matters that occupied their attention, it would be an infinitely better mode of arranging plans and conducting work than the tedious method of writing countless letters, and perhaps, after all, arriving at no decision. So much then for the value of our Conference from a mere business point of view. But it is needless at this time of day to attempt to show how much good may arise from general missionary

conferences: all friends of missions are agreed as to how beneficial they may prove.

And our aim just now is to give only a few scraps of news, such as may be acceptable to the readers of the *Guardian*: for fuller information, they will consult the official report which doubtless will be published in due time.

Well, this afternoon a prayer-meeting was held, presided over by the Rev. W. Budden of Almorah, the prayers being led by the Rev. Dr. Wilson, Bombay; the Rev. Mr. Clark, Lahore; the Rev. Mr. Smith, Delhi; and the Rev. Mr. Montgomery, Surat. All felt the meeting to be pervaded by a solemn, hallowed spirit: none could doubt that the Spirit of God was in our midst.

What we seek to cherish is a waiting attitude of soul in prayer, a spirit full of holy joy in praise, a feeling of entire dependence on the Holy Spirit. Without the Holy Spirit abiding in us we shall have no useful meeting; mission agents may be multiplied a hundred-fold; books and tracts may issue from the press in thousands; but if the Spirit do not use them and work through them, they will all be but as wells without water, as sails set without a breeze filling them. If we are filled with the Spirit, then as princes we shall have power with God and with men and shall prevail.

Before the work of the Conference, as detailed in its Programme, began, a prayer-meeting was held, at which the venerable Dr. Morrison gave an excellent hortatory address on "Prayer for an outpouring of the Holy Spirit," which commanded the earnest attention of all present.

The first formal meeting of the Conference began on Thursday, 26th December, at ten o'clock. After some preliminary business matters were gone through, Dr. Wilson, Bombay, read his paper on "Preaching to the Hindus." He began with a graphic sketch of the spread of Christianity in Apostolic times, and of the various systems it had to encounter; then passed by a natural transition to India and the systems to be grappled with here; dwelling particularly on how Hinduism meets the tastes of the sensual and the superstitions by its Puranic stories, meets the tastes of the lovers of travel by pilgrimages, meets the taste of those who are tired of life by the funeral pile and the transmigration of souls. Hinduism has had to contend with other systems, as Buddhism and Mohammedanism, and it has shown itself to be very adaptive. Here there was a paragraph which went to show that the term "preaching" really applies to any and every mode of setting forth the Gospel. The importance of thorough acquaintance with the vernaculars was dwelt on, and there was a reference to the value of Sanscrit. This led on to the *style* of preaching. The under-currents of Native thought must be sought out and understood, so that our ways of putting the truth must be fitted to meet common errors. Several striking instances were given of how to set forth truth in this way. A thing never to be lost sight of was the deep anxiety and longing and uncertainty of the Hindu heart. The long and *very* interesting paper concluded with a strong expression of belief that we are on the eve of signal changes in the religious condition of India, and a hopeful view was given of the relation of Christianity to these changes.

Dr. Mather, Mirzapore, followed on "Bazaar Preaching." We can give but a brief summary. By bazaar-preaching systematically carried on, much general knowledge of Christianity has been diffused; yet the results have not been as great as expected: why? The harvest depends much on the nature of the soil. Apostolic times show cases parallel to those we have in India. True, there was no caste in Apostolic days, yet in Greece there was that which is the source of caste—pride and love of personal distinction. And there is as great difficulty in dealing with Jains and Parsees as with those who have caste. Of course apostles were specially gifted and fitted for their work: modern missionaries have not such special gifts, and hence we can hardly fairly expect similarly successful results. In bazaar-preaching the audience is constantly changing, and there is often much unprofitable controversy, so that impressions if made are not followed up. To disciple a man, you must win his esteem and affection. Many Native preachers have work for but an hour or two in the day: might they not try house-to-house Bible-reading?

A third paper was read by the Rev. Jagadishwar Bhatacharya, Free Church Mission, Calcutta; it was on "Preaching to the Hindus." The subject was treated of under four heads:—nature of the work of preaching to Hindus, difficulties and hindrances in it, encouragement in it, and results of the work. It is hard to decide which of the many modes of working is the best: all have been blessed: let every preacher choose the method he can best employ, and let the thing presented be *the gospel*. Methods will be different in different places; in cities we meet with ridicule and violent opposition; in the villages with respectful attention. Under the head of difficulties and hindrances it was stated that we have in Hinduism a system very complicated, long established, and having still a most powerful hold on the great mass of the people; we meet caste, the prolific source of social evils; we have Brahmoism, a new-fangled system, if it can be called a system at all, which often exercises a very pernicious influence in keeping back many anxious souls; we have the growth of infidelity and materialism among the educated; and among the higher classes we have an increasing spirit of worldliness. As to encouragements; the whole country is open to the missionary; there are great facilities of communication and of travel; the Scriptures are translated into the Native languages and education is rapidly spreading. With regard to results, these are both direct and indirect. The number gathered into the visible church has been small compared with the labour and money spent. But the field is very vast and the labourers few and sparse. Sometimes too a young convert has been sent out to preach because there was no other work to employ him at! Success in this work depends much on the qualifications of the workers: it is the earnest prayerful worker who is blessed. The paper, which was clear and forcible, concluded with a hopeful view of the future of India under gospel influences.

In the discussion which followed the reading of these papers, Dr. Warren expressed dissent from a general opinion that the churches planted by the apostles were more numerous and had better members than the churches already planted in India. Dr. Tracy expressed strongly the belief that in many ways prejudice was yielding. Bazaar-preaching is often very disheartening, but must be kept up as public testimony; ought to be very elementary; and ought to keep close to the message of the gospel. Rev. Mr. Miller, Madras, pointed out that the churches of apostolic times were more self-sustaining and propagatory than modern Indian churches. Rev. Mr. Smith, Delhi, thought there was no reason to be discouraged at the slowness of our work. Great preparation was necessary before there would be a *general* acceptation of the gospel by the mass of the people. His experience was that when setting forth the simple gospel he got a respectful hearing; and he had often found people get greatly interested when he spoke of the resurrection. Other members of Conference spoke of the great changes they had seen in India, and showed that evangelists should have a winning manner. Dr. Murray Mitchell referred to statistics which he lately looked into, and said that there was no ground whatever for the opinion that Indian Missions are a failure even in regard to the number of converts gathered in. And *one* soul brought to Christ is worth more than all the labour and all the money spent. Rev. Mr. Gillan, Scottish Chaplain, Umballa, desired to express his hearty sympathy with the objects of the Conference and his joy that so much prominence was given to the simple, loving preaching of the Gospel. He urged that each man should follow out his own individuality, and should work in that sphere for which he found himself best fitted. Rev. Mr. Herron, Dehra, dwelt on the importance of personal religion in those who evangelize, and especially commended earnest work carried on in simple faith.

Thursday afternoon.—The first paper was a very meagre translation of a paper written in Urdu by Rev. Imád-ud-din, Amritsur, the subject being "Preaching to the Mohammedans."

This was followed by a valuable paper by Dr. Murray Mitchell on "The Mohammedans of Bengal." This paper noticed, among many other important points, a recent wide-spread revival of Islam in Bengal; and the fact was pointed out that Missions have given too little attention comparatively to the Mohammedans. This paper was listened to with marked attention.

A lively discussion followed, and various views were expressed. This discussion was renewed and continued through the evening sederunt.

27th December, forenoon. The subject taken up at this meeting was "The Higher English Education." The admirable papers, written in a defensive tone, have been well summarized by a brother who has come in to the writer's help, and his summary is herewith enclosed.

The Higher English Education.

27th December (*Friday*). The Conference met again to-day at 10 A.M. The subject of discussion for this session was the Higher Education. Papers were read by Rev. S. Dyson, Calcutta, and Rev. W. Miller, Madras. Mr. Dyson considered that the various methods of missionary operation aimed either directly or indirectly at the conversion of men to Christ. Our educational institutions kept in view both the direct and the indirect results. By indirect results he meant whatever was subordinate and conducive to conversion. As to their indirect results our institutions were aiming the Hindus for a readier and more intelligent reception of the Gospel message. That such a preparation was most valuable appeared to be confirmed by modern Missionary experience among people of very different degrees of culture, and also by the providential preparation of those among whom the apostles established our first Christian Missions.

The real question was not, were our missionary collegiate institutions a means of promoting the cause of Christ in India, but were they the best means we could employ to secure the object they had in view. There were, he said, many difficulties connected with this branch of our work. In our missionary colleges we had to surrender our former liberty of prescribing our own course of study, and hence it was not easy to give due prominence in these institutions to what we regarded as the essential element, that of Christian instruction. But the existence of difficulties in our path did not prove that we were doing wrong to be in it—they only called for increased faith and perseverance. It would not do to excuse ourselves on the plea that Government was doing the work. Government was not doing *our* work, and would very likely soon withdraw from this work altogether.

Mr. Miller, after some preliminary remarks about the necessity of taking into consideration the position and relations of our subject to other things, and to the governing aim or object of all these relations without which precaution we could understand nothing about it, went on to expound his view of our educational operations as a branch of our mission work in India. The great object of our all mission work was to bring India, and not some individuals merely, to Christ. For this grand object there was needed a careful organization of our whole forces. We were to advance upon the enemy as a whole, and each division should have, and keep to, its own special work. If it neglected that duty, however apparently insignificant, it really betrayed the cause which it proposed to support. God's ordinary way of working was to reach His ends by complicated and even long-continued preparatory processes. So far as man had the working out of these divine purposes, it thus became necessary that he should be prepared to put forth much of what might be called indirect effort, as well as that particular effort which was immediately connected with the attainment of the ultimate object itself. The Jewish dispensation and the movements of the Apostolic Missionaries were illustrations of these remarks. We must observe, and strive to fall in with, God's ways of working. No good was to be expected from any attempt to improve upon them. He considered our educational institutions as taking their place among subordinate agencies, and that viewed in this light they were one of the most powerful means at work as a preparation for the preaching of the Gospel. Mr. Miller spoke at considerable length upon this most interesting point, calling special attention to the peculiarity of our relation to Hinduism, and the degree to which this should affect our modes of Missionary action in this country. We cannot here enter into this subject, but we doubt not that Mr. Miller's views are already well-known to most of the readers of the *Guardian*. That they made a very considerable impression upon many members of the Conference was most manifest. To say nothing of the ability and high character of their advocate, most were ready to allow that the views themselves were just and temperate. They seem likely to lay a firmer hold of the minds of several of our Missionaries than they have yet done. As Mr. Miller remarked at the close of his address, the question now is, Has the Church of Christ patience, or will the Church have patience sufficient to enable her vigorously to take up and persevere with this subsidiary work? We agree with his reply to this query—Yes, no doubt of it: the Church will be equal to it when she sees it to be her *duty*.

The discussion which followed these papers was very animated and brought out not a little difference of opinion among the members of Conference. There was however no bitterness—nothing but the most brotherly spirit, displayed among the various speakers. On the one side it was argued that there was no such distinction as that direct and indirect results in missionary labour; the idea that education was conducive to conversion was repudiated by one of the speakers. Another condemned the mission school because it no place in our commission as Christian sionaries. On the other side it was argued it was enough to know that conversion was great aim of missionary enterprise, and if re kept in view he (the speaker) would raise machy about the distinction of results into direct and indirect. There could be no doubt that education was a means of promoting Christ's cause in India and everywhere else. It was further stated that if we condemn education as a Christian mea of advancing the Gospel because it is not menti in the commission we hold from our Lord, must, on the same principle, condemn translations of the Scriptures, and even printing the Scriptures at all. On the whole there was among the members much sympathy with our higher education considered as a powerful missionary agency in India.

Friday, 27th Dec., Afternoon.—The first paper was by Dr. Jardine, Calcutta, on "The Brahmo Somaj." He traced the history of the Brahmo Somaj for the last ten years, a history now pretty well-known in India. There have been three leaders of the B. S., Rammohun Roy (the nearest of the three to Christianity), Debendranath Tagore (never got away from Hinduism), and Babu Keshub (most comprehensive). The influence of the older of the two sections of the Somaj is about exhausted. At first, the *method* of the Somaj was eclecticism: this developed into intention—mysticism. The source of truth is the uncontrolled religious imagination of the individual. Doctrines of the B. S.:—1, Unity of God: 2, Fatherhood of God and Brotherhood of men; 3, Oppose idolatry; 4, Every man should feel that God is his Father and is ever near; and this will make his religion pure; 5, Christ showed sublime egotism and self-assertion. 6, De ny eternity of future punishments; 7; Efficacy of humble prayer to the only living God; 8, Man is saved by faith in God and by prayers; 9, True penitence humbles a man to the dust and leads him to true faith in God—Repentance begins the good work, and faith and prayer carry it on. (The account of the B. S. creed was very meagre: but, being as drawn from the writings of the B. Somajists, it could not well be otherwise.) The B. S. is a result of the contact of Christianity with Hinduism. It decries idolatry, caste, Hindu marriage customs, materialism, and positivism: so far good. But it borrows much from Christianity and yet it refuses Christ: it does not accept His doctrines though speaking grandly of Him. Brahmoism repudiates all connection with any one person as a founder. Either it will split to pieces on the rock of individualism; and sink back into Hinduism from which it sprang; or it will develop its hero-worship and become an insignificant sect. Perhaps we should take a hopeful view of the B. S. It *must* prosper if consistent, and if kindly met may move nearer to Christ.

It was notable that in the brief discussion which followed, Calcutta Missionaries who have known the B. S. longest considered it as declining greatly in influence.

Next came an excellent paper by the Rev. Dhanjibhoy Nowroji, Bombay, on "The Educated Classes in Bombay." The subject was presented under seven heads. 1. The number of the educated in the Bombay presidency—perhaps 6,500. 2. Character of their education—partly the cramming system; yet some good education. Many use English well and neglect their vernaculars. 3 Pursuits and professions the educated follow: Avarice and ambition rule in these: they aspire to very high positions. 4. How they pass their leisure hours: Show a zeal in spread of home education: don't read general literature, but read newspapers and novels, are fond of dramas, write books which are translations or compilations. 5. Their influence on society: They try to ruin their brethren socially. But many of the "reformers" talk much and do little. The Parsees have outwardly made very much progress, and are greatly indebted for this to a few educated Parsees. 6. Their morals and religion; Except those trained in mission schools, the educated have no more perception than the ignorant of the difference between morality and religion. Generally the educated are a moral class. The ignorant regard the reformers as refined sinners who can conceal their wickedness. Many are thoughtless and indifferent to all religion. There was also a glance at the Prarthana Somaj. 7. Means to be adopted in dealing with the educated classes: Use the press well; have lectures; take every means of bringing the Gospel lovingly before them.

There was not time for any discussion on this paper.

Friday, 27th Dec., Evening. Rev. Mr. Wilder, Kolapore, being absent, Dr. Morrison read his (Mr. W.'s) paper on the "Mutual Relations of Missions." This paper set forth Mr. W.'s opinions on this subject, opinions already well known in Western India, opinions which must commend themselves to all who take a wide and wise view of mission agencies and aims.

Rev. Mr. Budden, Almorah, read a paper on "Methods of Utilizing Christian Activity in India." The late census gave 487 foreign missionaries and 2,738 Native Christian agents in India. This able paper gave many practical, rather than practicable, suggestions regarding the subject treated of. It urged the foundation of provincial committees to co-operate in mission work; the giving of lectures at times in English, at times in the vernaculars; the keeping up of one periodical for the missionaries of all India; the distribution of good books and periodicals; and the large use of the press in dealing with the natives.

In the discussion which followed, Rev. Mr. Richards, Calcutta, urged that it was little else than a curse to bring in our denominationalism into this country, and said that the native Christians really do not take to the tradition of this denomination or that. Dr. Morrison showed that practically it was impossible to do without church government, and that denominationalism could not be shut out; but that there should be mutual forbearance and a sinking of minor points. He remarked too that where one mission intruded into the field of another and interfered with it, there was always a quenching of the Spirit.

Saturday, 28th Dec., Forenoon. Dr. Tracy, Madura, being absent, his paper was read by the Rev. Mr. Barton: subject "The Training of Native Agents." This essay sketched the story of the Madura Seminary since its commencement, and gave a detailed account of the mode in which it was conducted. Studies carried on in both English and Vernacular. Students wear their ordinary native dress. Some revivals among the students were referred to. Up to 1867, 374 had passed through the Seminary, including those then in it. In 1870 the general school was disbanded and only a theological class retained—for church members who had devoted themselves to mission work. The students were all supported by the Mission.

Next came a paper from the Rev. Mr. Spratt, Tinnevelly, on the same subject. He reviewed the practical results of the training system so long in force in Tinnevelly. The paper endeavoured faithfully to set forth the whole truth as to the state of matters in this respect in Tinnevelly. Many Native Agents had proved very useless men; some had deceived the missionaries; they had been shrewd rather than good. But they were many faithful and godly workers. Yet the church in Tinnevelly has not been steadily extending. Additions to it in the past had often not been so much the result of gospel-preaching as from the hope of getting help. This had been steadily discouraged and, hence the want of visible progress now. A better state of things is beginning to show itself within the church, and there is much uphill work still to be done. Mr. Spratt said that his experience was that it was not good to leave Native Agents without European superintendence and co-operation. This was a very interesting and faithful paper.

Dr. Scudder then read a valuable paper on the mode adopted in the Arcot Mission of gathering Native Christians into congregations. The Mission had found it better to attempt to occupy a small field fully than a wide field badly. A rule followed is that three Christian families of a village must present themselves for instruction before a teacher was appointed to them. Nearly all the Christians in this mission were of low caste originally. The Missionaries set the example of abstinence from intoxicating drinks and insist on it in the Native Church; they insist also on abstinence from eating dead animals, and insist that the long tuft of hair on the top of the head be cut off as being a sure badge of Hinduism. Firmness is used at first in dealing with converts, and hence there is not very great trouble in managing them afterwards. Few on presentation to the Missionaries are fit for baptism: indeed they hardly know what they are to adopt: secular motives perhaps prevail. The missionaries never baptize any one who does not show evidence of regeneration of heart: and after baptism there is a further six months' probation before the convert is received to the Lord's Table.

A discussion followed on the importance and need of a highly educated Native Ministry, some arguing that it was not needful that Native Christian pastors and evangelists should be very learned in this world's lore; and others contending that there was room for evangelists of all degrees of secular education, but that a well-educated Native Ministry was desirable in order to keep pace with education and advancing thought in the country. But *all* were agreed that only those who had themselves been taught of the Holy Spirit should be employed in declaring the Gospel.

Saturday Afternoon. Rev. J. L. Humphrey, M.D., Nynee Tal, read a paper on "Medical Missions." This was followed by another paper on the same subject by Dr. Valentine, Jeypore. An interesting and able discussion followed.

Saturday Evening.—Three valuable papers were read; the first by Rev. R. Montgomery, Surat, gave a very interesting historical sketch of missions in Gujarat, especially during the last ten years; the second by Rev. Mr. Hughes, Peshawur, on "the Afghans;" and the third was the translation of a Native brother's paper on the general subject of "Preaching to the Mohammedans."

OMEGA.

WHAT IS TRUTH?

They who have the rule over you. (7.) Literally, your leaders.

With grace, not with meat. (9.) Referring to the teaching of Judaizers, who would create a partition-wall in the very church of Christ, keeping up the Jewish distinctions in matters of food.

Suffered without the gate. (12.) Thus signifying that he died for Gentiles as well as Jews. Jesus sanctifies the people with his own blood; this can only be by faith; it is in his word that we find his blood; we are sanctified by faith in the all-sufficiency of Christ's blood to obtain for us the strength needed to keep from sinning, just as we are justified by faith in the all-sufficiency of Christ's blood to obtain for us pardon for all our past sins.

Without the camp. (13.) Beyond the Jewish lines. The law was a schoolmaster to bring us to Christ.

We seek one to come. (14.) I once dreamed that I saw the New Jerusalem halfway descended from heaven; the city was in an incomplete state; columns half-reared, only half their due height, and so with all other structures; everything in process, nothing finished. In one sense we are come to the city of the living God; it is within the range of our faith; but in another sense, looking at what is actually realized, we seek a city yet to come.

They that have the rule over you. (17.) Your leaders, again. These leaders are evidently pastors, watching for the souls of their flock. They were to be obeyed. We see that these Hebrews were in organized churches; the very churches planted by the apostles, no doubt. They had suffered persecution; they had clung to a good deal that was Jewish; they had perhaps looked for the coming of the Lord in glory; had experienced disappointment; had suffered spiritual damage; and, in a word, they were in great need of such an earnest word of exhortation as that which breathes and burns in this epistle. In v. 24 mention is again made of these leaders, or officers.

Through the blood of the everlasting covenant. (20.) The blood with which he sprinkles all nations, and by which he is constituted Lord of the redeemed of all ages. The Greek connects these words with the word 'great:' "brought again from the dead the shepherd of the sheep, the great one through the blood of the everlasting covenant, the Lord Jesus Christ," etc.

In few words. (22.) Hoping to see you soon and speak more fully about these matters.

If he come shortly. (23.) This shows that the subscription is not correct; Timothy was not with Paul at the time he wrote this letter, and so was not the bearer of it.

To the twelve tribes scattered abroad. (JAMES i. 1.) This epistle is addressed to believers, to those 'that have the faith of our Lord Jesus Christ' and are accustomed to meet in his name. The twelve

tribes are in the church. In Christ, and in Christ alone, they find their true unification, even though scattered abroad.

Perfect and entire, wanting nothing. (4.) Deficient in nothing. Why should we be defective, having all sufficiency in Christ? We are complete in him. The enduring of suffering is a great means of developing all Christian graces, for it is the great means of subjecting our will to that of God.

If any of you lack. (5.) The same word just rendered 'wanting.' If any of you are still defective, let him ask of God.

Upbraideth not. God will not upbraid you for failing to find goodness in yourself, but rather for expecting to find it there, and not looking to him for it. Every good gift is from him, and we are simply usurpers until we recognize this.

He that wavereth is like a wave of the sea. (6.) The man who asks a thing from God and does not wait till he gets it, but forgets about it, or turns his attention to something else, is here referred to. The answer comes but he is not there to receive it. Like a man who knocks, and because no one comes quickly to open, concludes that the house is empty and goes away. Peter was in character very much like a wave of the sea, but our Lord showed him that he should by faith become a rock, and his very name became a prophecy. Who is he that overcometh but he that believeth that Jesus is the Son of God? Upon this rock I will build my church.

A double-minded man. (8.) Explained by its opposite: one thing I do; the single eye. A man sees others getting religion; sees the happy change in them; thinks there must be something good in it; is uneasy as he is, and so becomes a seeker; but he wishes to have two strings to his bow; he does not burn the bridge behind him; and so he is never one thing or the other; he is an anomaly in the Church, and an anomaly in the world.

Let the rich rejoice in that he is made low. (10.) That he has found out the true character, the fleeting nature of this world's riches, the falsity of that elevation which accrues from wealth, and been enabled to vacate the false position, and become simply a sinner saved by grace.

Let no man say—I am tempted of God. (13.) Many err by ascribing to God's providence what was simply meant as a test of faith. A minister receives an invitation to occupy a rich living in England, where everything is very comfortable and pleasant, and receives no invitation to go to the heathen, and concludes that he is called in divine providence to accept the living. But the Saviour's last command speaks louder than any providence, and if the heart were without its predilections, would distinctly be heard.

Drawn away of his own lust. (14.) Unless temptation found something in us to take hold of, something well affected towards it, it could have no power at all. In a world like this men ought to be thoroughly posted up in the history of temptation, but the contrary is the fact; there is hardly anything so little understood. There is an avenue leading to every temptation, and a little self-scrutiny would help us to become acquainted with these. If we sincerely pray, Lead us not into temptation, we shall be admonished at the very entrance of these avenues as to where they lead to, and will not enter them. Every temptation has its suburbs, and the wise man will keep out of them unless the path of duty takes him through them. Desire springs up in the heart; the conscience interposes saying that the thing desired is forbidden; there is no sin yet; but if the desire continues to stimulate the mind, there is sin; there is sin in cherishing a desire which God disapproves. Multitudes of ideas cross the mind's field of vision, just as multitudes of objects cross the eye's field of vision; each of those ideas comes up to be scrutinized, judged and disposed of; sin is not in the idea but in the mind's action relatively to it.

Every good gift. (17.) This is the character of everything that comes from God. It is a gift; and it is a good gift; good in all its real tendencies, and therefore perfect. If you meet with anything of this kind you may know that it is from above.

No variableness. (17.) Many Jews, not understanding the old dispensation, were disposed to impute changeableness to God, for substituting the New Testament. But the difficulty was all in their imperfect understanding of the nature of their dispensation.

Begat he us with the word of truth. (18.) Our new nature is consequently characterized by truth, as our old was by falsehood. The word which regenerates us is that which contains the offer of God's love in Christ crucified for us; the heart's reception of this is the reception of life. See v. 21.

That we should be a kind of firstfruits of his creatures. (18.) We Christians of all nations; the harvest is yet to come; the firstfruits are the promise of it.

Slow to speak, slow to wrath. (19.) Is there any connection between these two things? The slowness to speak here referred to is that which results from Christian principle, the fear of sinning, the fear of misleading, the sense of responsibility, the consciousness that God hears; and the self-command implied in this is the very thing necessary to keep us from impulses of anger.

Epitome of News.

Saturday, December 28, 1872.

—*Home News:* It is expected that the representations made by the Manchester Chamber of Commerce to the commissioners in Paris with regard to the new treaty are likely to receive attention.

The Governors of Rugby School have called upon the head-master to resign.

Recent disturbances in Spain seem to have been rather serious; at Murcia thirty-three persons were killed, and twenty-three at Malaga. At Beja forty arrests have been made. A Carlist band has been defeated in the province of Toledo.

No less than nine miserable creatures have drunk themselves to death from liquor obtained from the wreck of the *Royal Adelaide* on the shore near Portland.

The Exchequer receipts for eight months of the year amount to 45,034,985*l.*, an excess of nearly two millions and a quarter upon those of the same period in last year.

Amongst the deaths recorded this week are:—Col. R. A. Cuthbert; Major W. W. Bond; Sir E. St. Aubyn; Sir J. Radcliffe; Lady Hannen; and Mrs. Somerville.

A recent calculation relative to the principal European languages shows that English is spoken by 90,000,000 of persons, inhabiting Great Britain and Ireland, North America, the Bermudas, Jamaica, Cape of Good Hope, Australia, Van Dieman's Land, Newfoundland, and the East Indies; German by 55,000,000, in their own country, Switzerland, Austria, Hungary, Russia, North and South America, La Plata, Australia, and the East Indies; Spanish by 55,000,000, in Spain, Cuba, Mexico, the Republics of South America, Manila, &c.; and French by 45,000,000, in France, Belgium, Switzerland, Canada, Cayenne, and North America.

Considerable interest has been created by the discovery among the Assyrian tablets in the British Museum of a record confirmatory of the Biblical account of the Deluge. Mr. Geo. Smith of the Museum gives the following account of the record:—

"The cuneiform inscription which I have recently found and translated gives a long and full account of the Deluge. It contains the version or tradition of this event which existed in the early Chaldean period at the city of Erech (one of the cities of Nimrod), now represented by the ruins of Warka. In this newly-discovered inscription the account of the Deluge is put as a narrative into the mouth of Xisuthrus or Noah. He relates the wickedness of the world, the command to build the ark, its building, the filling of it, the Deluge, the resting of the ark on a mountain, the sending out of the birds, and other matters. The narrative has a closer resemblance to the account transmitted by the Greeks from Berosus the Chaldean historian than to the Biblical history; but it does not differ materially from either: the principal differences are as to the duration of the Deluge, the name of the mountain on which the ark rested, the sending out of the birds, &c. The cuneiform account is much longer and fuller than that of Berosus, and has several details omitted both by the Bible and the Chaldean historian. This inscription opens up many questions of which we knew nothing previously, and it is connected with a number of other details of Chaldean history, which will be both interesting and important. This is the first time an inscription has been found with an account of an event mentioned in Genesis."

—*Native Opinion* has the following sensible remarks: "We are delighted to learn that by the increase of the license fees of taverns and liquor shops Rs. 23,700 were added to the Municipal revenue for the current year, and that Mr. Souter has now submitted to Government a suggestion for further raising the fees on taverns by Rs. 50, on liquor-shops by Rs. 25, and on toddy shops and beer and porter shops by Rs. 10; and that Government have approved and sanctioned Mr. Souter's proposals for one year. This is one of the most legitimate and the least oppressive methods of increasing the revenues of the Municipality, and everybody, tipplers excepted, will most heartily applaud this measure, which ought to be stretched to its utmost extent. One reform [*i.e.* three] we would suggest is to locate these shops in proper places, to reduce their number, and make the fees still higher."

—*Indian Statesman*: "We were present on Tuesday evening last in the Town Hall, and the address then delivered was certainly of a very high order, and well-fitted, it seemed to us, to lay hold of the minds of the educated natives, who had assembled in considerable numbers to hear him. Professor Seelye's style is logical and weighty, and at the same time perfectly courteous and conciliatory. He appealed rather to the reason of his audience than to their conscience; but he also insisted strongly that belief in Christianity was not merely an intellectual acceptance of its doctrines, but implied the surrender of the will to Christ, in conformity with the highest reason. The address was intended to demonstrate the philosophical reasonableness of a divine revelation, and to confute the notion which so frequently finds expression among the natives, that a religion which is good for one man is not necessarily good for another. The argument was conducted with great skill and force, and the address was, we believe, listened to with sustained attention throughout. It did not occupy much more than half an hour altogether; and at its close Dr. Bhau Dajee, in a few courteous words, conveyed to the lecturer the thanks of the audience."

Monday, December 30.

—*Bombay Gazette:* "Mr. Knight has introduced in Indian daily journalism the novelty of issuing a paper on Sunday morning instead of on Monday morning, the object being to do away with Sunday work for the journalist and his establishment. He seems to have been anxious to hoist the 'Sabbatarian' party on the horns of a dilemma; for they will now have to decide upon the nice question whether they will take in a paper on Monday which they must know has been produced by Sunday labour, or take in a paper which, though printed and edited on the Saturday, is nevertheless published, delivered, and intended to be read upon the Sunday."

—"A fireman of the Madras Railway Company, by name Henry Harrison, was drowned on Thursday morning in a tank at Poodoopett whilst trying to save the life of a comrade." He succeeded in saving his friend's life at the expense of his own.

—*Friend of India:* "Mr. Eden is doing a good work in Burmah, but he seems to deserve the following criticism of the *Indian Church Gazette*: 'In a country or a province where there is no prejudice whatever against missionary schools, it is surely a gratuitous piece of *ex-officio* infidelity when a Christian ruler interposes with the objection that, inasmuch as the object of the promoters of the schools is proselytism, it is his duty to protect the native population against being dependent on such agencies, although the native mind is not the least anxious for such protection.' Mr. Eden has certainly gone out of his way to do this, contrary to the example of his predecessors in office and of the King of Mandalay himself. There is only too much room for State effort in the multitude of places where no missionary has yet opened a school."

"Pondicherry makes a profit of over ten per cent. on its cotton manufactures. The *Englishman* states that 900 workmen are employed in the trade, and produce 600 packets of thread a day. A large portion of the thread is worked into cloth in our adjacent districts and returned to Pondicherry to be dyed. A brisk weaving business employing 4,560 men is also carried on, but scarcely any cloth is exported."

"Graduates of the Madras University are employed in the Revenue Department at the rate of eight rupees a month. A sharp Calcutta coolie makes more than that."

"Of 901 cases of Dengue treated in the city of Madras in July and August last, 4 were fatal, but only in the way of hastening, and not causing, death. Dr. Cornish promises a history of the epidemic in S. India in his Sanitary Report for 1872."

—The total number of human beings counted in the districts which constitute the Lieutenant-Governorship of Bengal, in the months of January and February last was 66,856,859. It is certainly a startling fact that Patna, only one of the many commissionerships of Bengal, contains more inhabitants than the whole Presidency of Bombay. On the other hand, so little has the education of the people spread in Bengal, that, excluding the Presidency towns, Bombay posted 12 millions of letters last year, and the North-Western Provinces 16 millions, against only 14 millions in Bengal. Bombay may well boast of the fact that it has 114 newspapers registered for transmission by post, while Bengal has only 91.

Tuesday, December 31.

—*Bombay Gazette;* London Correspondent: "I wish to call attention to a series of little books written by Mr. Thomas Prendergast, late of the Madras Civil Service, and designed to show mankind how to learn to speak languages idiomatically and fluently from the outset by a process in which the distasteful grammar is set aside as the greatest possible obstruction during the first month or two. Such a system would be found invaluable in India, for at present there is no method known which enable us to speak foreign languages idiomatically.

"The practice of over-burdening the memory with what is superfluous and irrelevant, and the total neglect to cultivate the linguistic faculty, as speaking is merely the utterance of sentences, is what makes acquiring languages distasteful to many. The author overcomes this by selecting a series of sentences with their English versions facing them on the opposite page. These and their variations are adjusted so as to explain every word, every inflection, and every construction, and thus the beginner who commits them to memory learns all that is essential with regard to the words as they stand. Everything else is carefully excluded from the learner's observation, and all books, especially grammars and dictionaries, as well as composition, conversation, and the learning of long weary columns of unconnected words, are absolutely forbidden at first. Thus the memory is preserved from the intolerable confusion which makes the cleverest men ashamed of their own apparent stupidity when they try to talk, and from which many minds never recover. The sentences to be learnt by heart one at a time are thoroughly committed to memory; they are all, as they accumulate in the mind, to be repeated in each sitting, and they are always to be read over first, because it is the only certain way of baffling treachery of the memory. The beginner is advised to take from three to six sittings of ten minutes each every day at first, that he may gauge the retentive power of his memory as a guide to his ulterior operations.

"He points out that the most obscure constructions are mastered more exactly and effectually by children living abroad and following the mere impulses of instinct than by those who study grammar.

"This system should at once be adopted by the Government throughout all its schools, civil and military. It is of no small importance that both officers and men should be masters of the language of the country in which they serve, and in this masterly system will be found an exact method, forming a pleasant mode of self-instruction, devised to produce facility in speaking—that is, composing, designed also to impart critical accuracy: to afford an insight into the structure of long sentences at an early stage; and to elucidate, expedite, and enliven the study of technical grammar. Last week the *Saturday Review* wrote very favourably on Mr. Prendergast's system, which is now being tried at Cheltenham College with two Latin classes, and by the aid of which, in one month, a Wolverhampton mechanic acquired a fair knowledge of Spanish."

—*Lucknow Witness:* "We are pleased to learn of the material and spiritual prosperity of the Christian village of Panahpore. We are informed that the prospects are now that the village will at some day not for distant become self-supporting. We may not clearly apprehend the difficulties of the situation, but we have always thought that the manliness of such colonists has generally been spoiled by too much financial assistance.

"A gracious revival of religion has been in progress in Panahpore, which has attracted so much attention that heathen from the adjacent villages have come in and cried out as at Pentecost, 'What shall we do?' If a Native Christian village can be so filled with the power of God, it cannot be a failure though it may be expensive."

Wednesday, January 1.

—His Excellency the Commander-in-Chief in India called for special reports of those who, during the late cholera epidemic in various divisions of Northern India, had made themselves conspicuous by their zeal and devotion in their respective duties. In noticing the admirable spirit that pervaded all ranks and every department, His Excellency desires also to express his best acknowledgments to those ministers "of God's religion" who, as usual, laboured earnestly and conscientiously amongst those entrusted to their spiritual charge.

—*Times of India:* "Twenty-one native policemen have been committed for trial in the North Arcot district on a charge of torturing and putting to death a suspected dacoit."

—"Tramways will be in use in Calcutta within another fortnight. After the arrival of each morning train at the Eastern Bengal Railway terminus, a train will run from Sealdah to Dalhousie Square, returning in time to catch the railway trains before they depart. In the same way five trains will run daily to meet the convenience of passengers by the East Indian Railway. Besides these, goods trains will run constantly from 10 A.M. to 4 P.M. every day, a line of telegraph being specially constructed to notify the arrivals and departures of each."

—*Indian Public Opinion:* "We have received accounts of a curious subterranean passage in the hills on the left bank of the Huroh river, about four miles above Khanpore, near Hassan Abdul. The mouth of the subterranean passage faces about west, and is about 300 feet above the level of the Huroh, about halfway down a sort of gorge between two hills. The whole subterranean passage is dug out of the solid rock with cutting instruments and evidently without the aid of blasting; the marks of the tools are plainly visible. The average height is from 5½ to 6 feet. The average breadth is from 4 to 4½ feet. The total length is 270 feet. The incline is one in three. The passage was first discovered by accident in 1860, one of the stones with which the entrance was closed up having been accidentally removed. It was excavated by the zemindars of Khanpore, who imagined that treasure was concealed there, but though nearly 100 yards have been excavated, nothing has been found. It is worthy of remark that the earth with which the subterranean passage has been filled is *not* that of the hill in which it has been dug, but a sandy loam found only on the water-level, which must have been carried up the hill for the purpose. There is also in the neighbourhood of Khanpore a monster cavern which has never been explored. The zemindars say it extends for miles underground, and that none who enter it have ever found their way out again."

—*Pioneer:* "Mr. Chrestien, a Pleader of the High Court, North-Western Provinces, practising at Allygurh, has been convicted by the Judge of Allygurh of indecently assaulting the wife of a British soldier in a railway carriage between Hattrass and Allygurh, on the East Indian Railway. The cries of the woman disturbed a Railway Inspector in the next carriage, and he ran along the footboards, entered the carriage, and rescued her. Chrestien has been sentenced to eighteen months' riorous imprisonment."

—The *Globe* thus touchingly tells of the conduct of a flock of sheep when passing over a bridge in Upper Canada: "There is a covered bridge at Peoria 500 feet above high-water mark. A driver recently attempted to drive 1,000 sheep across it. When about halfway over, the bell-wether noticed an open window, and, recognizing his destiny, made a strike for glory and the grave. When he reached the sunlight he at once appreciated his critical situation, and with a leg stretched out to each cardinal point of the compass, he uttered a plaintive ma-á! and descended to his fate. The next sheep, and the next, followed, imitating the gesture and remark of the leader. For hours it rained sheep. The erewhile placid stream was incarnadine with the life-blood of moribund mutton, and not until the brief tail of the last sheep, as it disappeared through the window, waived adieu to this wicked world, did this movement cease."

Thursday, January 2.

—Sir B. Frere and suite arrived at Aden Dec. 31st. All well.

—The *Jam-i-Jamshed* considers that the increase in the tavern and liquor license fee will in some degree benefit the State, but it will do a great deal of harm to the poor public.

If "a great deal of harm" be done to the "poor public," we fail to see how the State is to be benefited in any degree.

—*Bombay Gazette's* "Notes of the Year:" "Capital is chiefly in the hands of the most ignorant classes of natives, and very little finds its way into useful or benevolent channels. At the same time it is somewhat surprising how the illiterate and uneducated native capitalists have contrived to draw the chief part of the profitable trade of the city into their own circles. Well might our matriculated students and educated graduates inquire what is to become of themselves and their books in the face of this one hard fact—that success in trade is not on the side of mathematics and logic including even moral philosophy. It seems now as if the educated millions of India were soon to change places with the existing hewers of wood and drawers of water, who are moving upwards in the ranks of the successful trader."

—*Home News:* Alarming accounts still continue to be received of the floods in Italy. The rise of the river Po has reached the height attained in 1839, and all the surrounding country is one vast lake.

Advices from Austria give appalling accounts of the distress which the floods caused by the incessant rains have occasioned in the province of Friuli.

Great sensation has been produced at Brussels by the stoppage of the Union Bank, the liabilities of which are stated to be nearly three millions sterling.

The American House of Representatives have added six sloops to the American navy. The Louisiana House of Representatives have impeached Governor Warmouth, who has been suspended by the Legislature. Pinchbeck, a negro, is acting in the governor's place. A sad fire has destroyed the Fifth Avenue Hotel in New York, and the lives of eleven female servants.

Dean Stanley has been nominated select preacher of the Oxford University, after an exciting opposition, on the ground of his religious tenets being closely allied to Rationalism.

A terrific gale, described as a hurricane, blew throughout the night of December 8. The shipping disasters reported are very numerous. No gale of equal severity has been experienced in England for many years. With all its destruction of trees, fences, stacks, and roofing, and the consernation it spread, all on land were inclined to give it a welcome, as promising a change from perpetual wet. It quickly turned the broad acres of mud into farmable land, and there seemed at length some chance that it would be no longer a complaint that only half the arable land of England, usually sown at this time, is under cultivation. A very different idea of the hurricane, and the gales that have both preceded and succeeded it, was felt at sea and around the coast. Wrecks and loss of life are innumerable, and not half the tale is yet told. Every day brings fresh tidings of disabled vessels, the storms being by no means confined to our shores.

Amongst the deaths recorded this week are—General H. L. Worrall, Bengal Cav.; Major-Gen. A. W. Murray, C.B.; Lieut.-Col. P. Scott; Major T. W. Sheppard, late 87th Foot; Chancellor Massingberd; Dr. W. Gibney; Mr. E. Norris; and Mr. J. K. Lord.

Friday, January 3.

—The S. S. *China* with the outward Indian mails, left Aden for Bombay at 6-30 P.M. Jan. 2.

—The annual Convocation of the University will be held in the Town Hall at 5 o'clock on Tuesday the 14th inst., when the students who passed the examinations for degrees held in November will have the degrees conferred on them. Prizes and medals will also be given to those who carned them.

—The *Indian Statesman* on Income Tax statistics: "The declared or assessed income of the classes in Bombay subject to the tax, during the ten years in which it has been levied, either as Income-tax, or License or Certificate tax, has averaged upwards of £5,000,000 a year: or striking out the years 1860 and 1861, nearly £6,000,000. The tax has been so leniently, and therefore wisely, levied that we may safely add a large percentage to this amount, on the ground of under-assessment, to arrive at the *real* income of these classes. We may be reasonably sure that if the declared profit has averaged £6,000,000 a year, the real amount has not been less than seven or eight millions."

This appears to be exclusive of the income of those who are not subject to the tax. We should like to know what proportion the amount given (by natives and Europeans) for religious and

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benevolent purposes, bears to the very large income of the well-to-do classes of Bombay.

—Out of 858 cases of cholera that occurred in the army stationed in the Bengal Presidency last year, including men, women, and children, 562 were fatal.

—Deaths in Bombay for the week ending December 24th amounted to 347.

Miscellany.

—Under the head of "Does God feed them who trust Him? the *Lucknow Witness* extracts from the *British Messenger*, the following letter of the Rev. C. J. Whitmore, showing how this question was tested in London, about 20 years ago, at a time when great suffering prevailed among the poor:

"It was stated in some of the periodicals issued at that time that some of the Lord's people were among the sufferers. A gentleman who saw the statement sent me a cheque for one hundred pounds, 'to be divided only among the Lord's people who were *wanting bread*.' Receiving the money and commission, my first thought was one of great gladness that I could help so many Christians. But immediately a second perplexing thought intervened, How was I to know who was the Lord's? Who made me a ruler and a judge? Thereupon I resolved that 'any communicants of any evangelical church who were walking worthily' must be held eligible if they wanted bread. I addressed communications to all my fellow-workers around,—Church of England, Baptist, Presbyterian, Congregational, and Wesleyan—telling them of the gift, and asking them to send cases to me for the money. I waited a week for replies; and at its end there was not one applicant; 'in the midst of *thirty thousand* unemployed and famishing men, and women, and children, there was *not one* of the Lord's people wanting bread.' I confess my astonishment and temporary unbelief. I knew what God had said, 'Bread shall be given;' but I never fully believed it, nor did I then. But I carried out the investigation, and have continued it during several intervening years. During four years I have been occupied in a ceaseless search for 'one of the Lord's people wanting bread.' I have sought through the metropolis; in many towns, cities, and villages in England and Scotland: I have challenged believers *and unbelievers* in public places, scores of times, to produce a starving believer; and the response has never yet been given. After a careful and ceaseless search extending over several years, I have never seen or heard of one of the Lord's people wanting bread."

TELEGRAPHIC NEWS.

New York, Dec. 26th: There has been a very heavy snowstorm here, and the traffic is temporarily suspended.

London, Dec. 27th: M. Thiers has given a reception to the Japanese Ambassadors. A desire was mutually expressed for good and durable relations.—Reuter's office denies the rumours that are current at St. Petersburg, that Lord Loftus has delivered a note to Prince Gortschakoff, announcing the resolution of the British Government to refrain from all interference with the progress of the Russians in Central Asia, so long as they do not menace Afghanistan.—Latest advices state that the Khivans, to the number of 9,000 men, have invaded Russian territory, and are now besieging the forts at Emba. Russian reinforcements are being sent hastily to the front.—The Czarewitch is better, his fever is decreasing.—General Von Roon has been appointed President of the Council.—A large fire has occurred at the Southampton docks. The whole of the export shed has been destroyed, and it is feared that a quantity of passengers' luggage has been consumed.—Mr. John Philip Green has been gazetted to a Judgeship in the Bombay High Court.

28th: Austria, Germany, and Russia recommend that Greece should satisfy the demands of France and Italy concerning the Laurium mines.—There is a rupture of diplomatic relations between Switzerland and the Pope.—France pays Germany 200 million francs monthly until May.—The press is busily discussing a letter of the Duc de Grammont asserting that Austria had pledged herself to support France in the late war. The statement is contested at Vienna.—There is a threatened strike of 70,000 colliers in Wales, owing to the masters maintaining their notices of a reduction of wages.—The floods in England are everywhere subsiding, and the weather has become finer.—*Obituary:* Dean Ramsay.

Paris, Dec. 28th: The sub-committee of the Committee of Thirty had a courteous and conciliatory conversation with M. Thiers to-day. Neither side made any concession. M. Thiers urged the creation of a Second Chamber, but made no distinct proposal—France has adopted the English system of tonnage.—Passports between France and Germany will be abolished on the 1st of January next.

Berlin, Dec. 28th: The *Provinzial Correspondenz* explains the recent ministerial change at Berlin as simply to relieve Prince Bismarck from overwhelming duties, all his colleagues being proud to facilitate his labours.—The Berlin press vigorously denounce the insulting language used towards the Emperor of Germany in the Papal allocution.—It is said that Prussia is treating with Portugal for the cession of Delagoa Bay.

St. Petersburg, Dec. 28th: A bulletin issued to-day states that the fever of the Czarewitch has somewhat increased (sic). He perspired during last night and slept uninterruptedly for four and a half hours.

29th: To-day's bulletin states that the Czarewitch passed last night quietly.

Paris, Dec. 29th: The International Commission have rejected the demands of the Manchester Chamber of Commerce for a reduction of the duties on cotton in France. The *Constitutionnel* asserts that the Austrian Government have resolved to cease employing the services of Count Beust.

London, 30th: Judge Channell has resigned.

Berlin, Dec. 30th: Prince Bismarck has ordered the German Chargé d'Affaires to quit Rome immediately.—The newspapers in Prussian Poland are threatened with confiscation if they publish the utterances of the Pope.

31st: The excitement concerning the Papal allocution still continues here. It is not probable that the German Chargé d'Affaires will return to Rome, but diplomatic relations will not however be suspended.

London, 31st: The Cuban insurrection is being vigorously renewed; the insurgents have made two successful attacks.—Mr. Secretary Boutwell contemplates resigning.—The *Daily Telegraph* asserts that the Khedive is about to despatch an expedition to convey stores and provisions to Sir S. Baker.—Alphonse, brother of Don Carlos, has assumed command of the Carlist insurgents in Catalonia.—The rivers of the Valley of the Po are again rising.—Mr. Secretary Boutwell's resignation is officially denied.—The Czarewitch is progressing favourably and is now considered out of danger.—The combined Austro-Russo-German interference in the Laurium mines affair is contradicted.

Paris, Jan. 2nd: M. Thiers held a reception yesterday at Versailles.—Deputies of all shades of political opinions attended.—M. Thiers made no speech on the occasion.—M. Corcelles has accepted the post of French Minister at the Vatican.

London, Jan. 2nd: There is a movement in the United States for the annexation of the Sandwich Islands.—At a recent conference of the iron-masters at Cardiff, it was decided to decline any arbitration.—The revenue of Great Britain for the past year amounts to £75,750,000, being an increase of £5,500,000 over that of 1871.

PASSENGERS ARRIVED.

Per Str. *Olaf, Dec. 27th:*

From London.—Col. Maccutler; Capt. Camberledge; Capt. O'Dowd; the Rev. Mr. Covley; Mr. and Mrs. Barely and infant; Mrs. Lemond; Mrs. Reutter, son and two daughters; Capt. Broome; Mr. Haig; Mr. Beaumont and two children, Mr. and Mrs. Xapely; Mr. Labimer; and Miss McNaughton.

Per Str. *Moultan, Dec. 28th:*

From Southampton.—Miss Macdonald; Mr. and Mrs. C. Morant; Mrs. Morris; Mrs. Armstrong; Miss Layard; Mrs. Binnie; Captain Eschalan; Mrs. W. Loch; Mr. and Mrs. Trevor; Mr. J. G. Smith; Mr. W. S. S. Bissett; Mr. Elmore; Mr. J. Lang; Mr. and Mrs. MacGavin; Mr. Nicholl; Mr. J. G. Charles; Mr. M. MacDonagh; Mr. Paul Morris; Col. and Mrs. Fulton, child and infant; two Misses Sage; Mrs. Brooks and infant; Mr. Johnson; Lieut. W. Louis; Mrs. Millingdon; Mr. G. Boardman; Mr. E. Saward; Asst. Surg. E. G. Russell; Asst. Surg. A. M. Branfort; Mr. Robinson; Mr. Groom; Mrs. Ballard and two infants; Mr. Taylor; Mr. Masson; Mr. W. Goslin; Mrs. Thomson; Mr. Stewart; Mr. O. Chalmers and 2 infants; Capt. Dalmahoy; Mr. and Mrs. MacKenzie; Mr. Peddie and 2 infants; Miss Abott.

From Brindisi.—Mr. G. Miller; Dr. and Mrs. A. Smith; Mr. H. Conder; Mr. Blisett; Mr. Cosman Allarochia; Mr. P. Crighton; Captain Pixley; Mr. and Mrs. Abbott.

From Venice.—Mr. and Mrs. D'Oyley; Mr. L. Forbes; Surg. Major and Mrs. Cockburn; Mrs. J. C. Bon; Miss Ryall; Mr. R. V. Reid; Miss Parkinson; Mrs. Cleveland and child; Miss E. Gibbs; and Capt. W. H. Ross.

From Gibraltar.—Mr. G. Stanford.

From Malta.—General Maisters; Lieut. Miller.

Per P. & O. Str. *Australia, Jan. 2nd:*

From Southampton.—Mr. J. J. Mackenzie; Mr. Allcard; Lt. Col. Hodgson; Lt. and Mrs. Denning; Mrs. Melvill and two Misses Melvill; Rev. A. H. Etty; Mr. J. Westall; Mr. T. Grimshaw; Mr. E. Bailey; Mr. S. Dixey; Mr. W. Chapman; Mr. H. C. Blaker; Miss Asbburner; Capt. Molyneaux; Mr. W. B. Barrow; Mrs. Strange and son; Mrs. Sanford; Mr. J. L. Nash; Mr. W. F. Maitland; Dr. and Mrs. Trestrail and child; Sub. Condr. Crowe; Mr. T. Morgan; Mr. J. Jones; Mr. P. R. Barker; Mr. W. Barclay; and Mr. C. H. Tawney.

From Venice or Brindisi.—Mr. G. J. Scott; Mr. W. Innes; Hon. A. R. and Mrs. Scobie; Col. Graham; Mr. T. Young; Mr. Franz von Bock; Col. Fitzwygram; Major Stuart; Mr. and Mrs. Peterson; Mr. C. F. Overbeck; Mr. R. Zeigler; Mr. Friedinger; Mr and Mrs. Allen; Mr. W. Khalert; Mr. C. Schaffe; Mr. Lachwaitz; Mr. H. P. Evans; Capt. Hawkins; Mr. and Mrs. Alexander.

From Suez.— Mr. C. Berard; and Mr. E. Lohres.

From Aden.—Mr. W. F. Archbald; Mr. W. T. Onians; Mr. A. W. Seabrook; Mr. A. Rees.

PASSENGERS SAILED.

Per Str. *Pekin, Dec. 30th:*

For Southampton.—Mr. T. Bosanquet and infant; Mr. and Mrs. James Douglas and infant; Mrs. Hunter & infant; Mrs. Cresswell; Mr. Trotter; Capt. A. D. Grant; Mr. T. H. Brown; Mr. Montserrat; Mr. H. White, Lieut. J. B. Stradling; Capt. J. G. Cockburn; and Mr. W. C. Shrubsall.

For Brindisi.—Lieut. Col. and Mrs. G. F. Pearson, child and infant; Mr. and Mrs. E. H. Hitchcock and child; Mrs. Collier; and Dr. Hunter.

For Suez.—Mr. Henri Cernuschi; Mr. Dureta; Dr. and Mrs. Hepburn; Mr. Nasmith, Mr. Abyah Fitch; Mr. Quesnel; Mr. Burchell; Mr. H. Duval, Mr. J. Duval; Mr. Lucas; and Mr. Wade.

For Venice.—Capt. C. C. Hood; and Mr. Haslam.

For Southampton.—Lieut. Kennedy and child; Mrs. Smith and infant; Mr. Alfred Fisher; Mr. Hives; Capt. T. J. Cotton; and Major Gillespie.

For Brindisi.—Mr. S. B. Maynard and Mr. McGregor.

For Venice.—Major Fisher.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTH.

TERRY—At 10, Springbank Terrace, Aberdeen, Nov. 30th, the wife of Alex. C. Terry, C.E., of a daughter.

MARRIAGES.

MARDELL—RINGROSE—December 24th, at Christ Church, Byculla, by the Rev. G. C. Reynelin, Thomas Mardell, of Buxar, to Sarah, second daughter of J. Ringrose, Esq., Stratford, Essex.

MACPHERSON—CHAPMAN—December 23th, at Belgaum, by the Rev. W. H. Cummins, M.A., C. G. W. Macpherson, Esq., C. S., to Mary, younger daughter of the late W. Chapman, Esq., Lieutenant, Bombay Engineers.

BELL—BELL—Dec. 28th, at St. Paul's Church, Poona, by the Rev. W. Clark, Claudius William Bell, Esq., Bombay Civil Service, to Emma Louisa, second daughter of Colonel Bell, R.E.

RIVINGTON—DEVLIN—Nov. 27th, at Bombay, Philip Rivington, to Sarah Ann, eldest daughter of the late Neil Devlin, Esq., of Clonmell, Ireland.

SPURRIER—TOWNSEND—December 24th, at Ahmedabad, by the Rev. A. G. Gane, Charles Spurrier, to Louise Elizabeth, youngest daughter of George Townsend, Esq., of Epsom, Surrey.

DEATHS.

Sr. AMOUR—September 12th, at Douglas, Isle of Man, England, the widow of the late Capt. H. St. Amour, of Bombay.

ARTHUR—December 25th, at Belgaum, Thomas Fitzgerald Arthur, Carwar Company, Limited, aged 26 years.

JONES—December 27th, at Kulladghee Districts, from cholera, E. Airey Jones, Esq., District Superintendent of Police, Kulladghee.

FERNANDEZ—December 27th, at Lower Mahim, after a protracted illness, Mr. George Alexander Fernandez, late Clerk General Traffic Manager's Office, G. I. P. Railway, aged 23 years.

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